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Herald of Holiness

FEBRUARY 4, 1970

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CHURCH OF THE NAZARENE

You've Got Time—Use It!

(See page 3.)

DO SOMETHING WITH YOURSELF

(See page 5.)

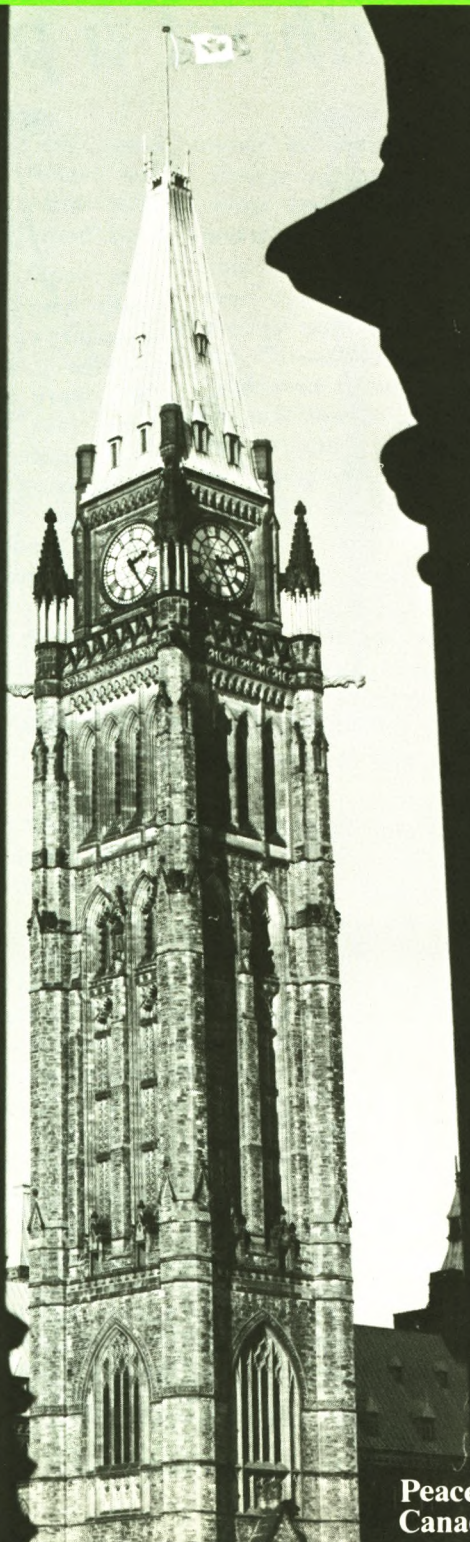
FEBRUARY—
STEWARDSHIP
MONTH

THE

STEWARDSHIP

OF

TIME



Peace Tower in Ottawa,
Canada's capital



General Superintendent Lawlor

...without a preacher?

THE poetic insight of the prophet Isaiah had great appeal for Paul the apostle, and often sparked his own inspired utterances. Perhaps never more so than when he wrote in Romans 10:14-15, "*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*"

In recent days, those three words "*without a preacher*" have haunted me. Thinking about them, I vividly recall the clear and direct words of Christ during His days on earth, "leave everything and follow Me." Not from fear nor from a sense of obligation, but because of love and loyalty, men did just that.

One of the basic dangers facing our church today is that many will hear the call to the ministry and fail to respond. The material prizes of this secular age prove more enticing to many of our youth than the demanding challenge of Christ to take up their cross and deny themselves; to give all they have and are to the service of God and humanity. To do this takes courage and sacrifice, and a sense of obligation, for "how shall they hear without a preacher?" Love and loyalty to Christ are always demanding.

Surely men would never enter the ministry for money and, just as surely, anyone who would persuade a young person to set aside the divine call because of financial returns is spiritually irresponsible. A revival of the spirit exemplified by our ministers of yesteryear is a vital necessity

today; the spirit of men always willing to live sacrificially—to become *living sacrifices*—but men to whom accrued the spiritual benefits of such sacrifice.

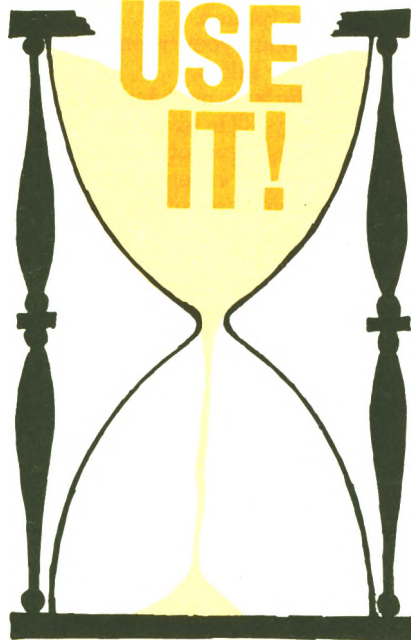
In recent weeks, I have met some of the youth who went out last summer as ambassadors and as student missionaries. They saw the gospel in action in other lands. They were brought face-to-face with loneliness, fear, and the miseries of sin. Some have acquired a profound distaste for personal prosperity, or status seeking. Not from fear or solely from a sense of duty but because of their love for Christ and love to others, they are impelled to go as preachers to those who have not heard. They have said that they are willing to alienate themselves from the material benefits of today's affluent society—to become *preachers of the gospel!* Such commitment becomes a tonic and adds a plus to life.

Much of what is happening among today's youth stems from lack of a goal. This makes for restlessness and unhappiness and takes the zest out of living.

Christian youth, if you want a tough assignment—a job that will take all you have and all that God can give you—answer the call to the Christian ministry! Hear the words of Paul, "... how shall they hear *without a preacher*," and remember that the true preacher of God finds Christ at the center of his call; the gospel of Christ at its heart; the love of Christ and humanity its compulsion; and the Holy Spirit its dynamic!

Exciting possibilities await you who will answer God's call to the Christian ministry in this day. Tell God you are willing to go! Then prove the fulfillment of His promise, "*Go . . . and lo, I am with you always, even unto the end . . .*" □

YOU'VE GOT TIME— USE IT!



MY, HOW TIME FLIES!" You have said that at some time or other, haven't you? Surely, time flies! And the older you get, the faster it will seem to fly.

Still, "Thirty days hath September, April, June, and November . . ." There are still 24 hours in every day, and 60 minutes in every hour. Yet the universal cry is, "We don't seem to have enough time anymore."

Not enough time? Never has man had as much time to follow his personal interests as he does today.

Medical science has increased the life-span for the average person by 15 to 20 years in the last half century. Labor unions have fought for, and won, a shorter working week for most people, giving them much more time for their own pursuits. Manufacturers have flooded the consumer market with various laborsaving devices to give the housewife more time for her husband and children.

In the church world, Christians have more time than ever before. Compare life in the church of 50 years ago with the present and you will find that there are fewer church services, revivals do not last as long, church services and sermons are much shorter. "Not enough time," did you say?

If we are confronted with a "time" problem, it is not how to create more time, but how to use the time which God has given us. We surely have lots of time, but we need to learn how to use it.

Few people seem to realize just how precious time is, otherwise

they would not abuse it as they do. God has given us this very precious gift; inside the package there is "a fragment of eternity," and on the label there are the words in bold red letters, "HANDLE WITH CARE."

The proper use of time demands discipline. This will not come easily, but with dogged determination, personal perseverance, and God's grace, it can be done! In fact, if we are to please God, it must be done, for it has been rightly said that "the future of the world is in the hands of disciplined men."

God expects His people to be a holy people, and it does "take time to be holy." There is no such thing

as "instant holiness." Although it is possible to have the heart "purified by faith" in a moment of time, the Bible and experience both teach that there is a preparation of heart and mind preceding, and growth in holiness following, the experience. In other words, it takes time to reach the border of Canaan; just one step will take us across—but it also takes time to maintain the experience of heart holiness.

John Wesley saw that one of the most important things in retaining the experience of holiness was the correct use of one's time. To him, time was the most precious and most irretrievable of all the blessings of God. It had to be used properly!

Wesley discovered that he often lay awake for an hour or more during the night, so he concluded that he was spending more time in bed than was necessary. The next morning he rose at six o'clock. But the following night he also lay awake for a whole hour. The morning after, he rose at five o'clock.

Even so he did not succeed in sleeping through the night, but wakened and tossed and turned for an hour after midnight. The next morning, he was up at four o'clock, and this remained his schedule all his days.

Approximately one-third of your life is spent in bed! If you are to cultivate your spiritual life, and please God, it may mean that you will have to spend a little less time in bed. Instead of turning over, get the victory over the

• **By Hugh H. Gorman**
Regina, Saskatchewan, Canada

blankets, and turn out—and meet with God early in the morning.

Maynard James recently said, "If I were asked, 'What is the most important single factor in Christian living?' I would reply, 'The morning watch.' By the morning watch we mean that time of quiet and unhurried waiting upon the Lord in prayer and Bible reading early in the day. It means that before the face of man is seen, the face of God is sought. It means that before the legitimate demands of the day's business are faced, before those 101 duties are begun, the soul gives the 'dew of the morning' to private worship and meditation."

If you are to make the proper use of your time, it may mean that you will have to be more faithful to the means of grace in the local church. You will realize that attendance at Sunday school, the Sunday services, and the prayer meeting are important. Perhaps you will have to become more involved in the program and activities of the church.

As a parent you will not underestimate the value of time spent in daily family devotions. You will find that time spent praying and playing together as a Christian family has lasting rewards.

It is simply amazing what can be accomplished in a person's spare time! Spare time given to the service of God in the community is of inestimable value. Most of the world's great men have achieved their true life's work, not in the course of their needful occupations, but in their spare time.

A tired rail splitter crouched over his tattered books by candlelight at the day's end, preparing for the future instead of snoring or skylarking like his collaborators. Lincoln cut out his path to later immortality in his spare time.

An underpaid and overworked telegraph clerk stole hours from sleep or from play at night, trying to crystallize into realities certain fantastic dreams in which he had faith. Today the whole world is benefitting by what Edison did in his spare time.

People have lots of time, but how much of that time are they giving to God?

A pastor was visiting an elderly shut-in to see if there was any assistance he or the church could give her. "Are your medical bills cared for," he asked.

"Oh, yes, everything is paid," she quietly replied.

"What about your room rent or utilities," he asked.

"Everything is paid by my son," said the lady. "He gives me everything I want, except his time."

"Everything, except his time!" What a description of too many of God's people!

May God help us to say like Charles Wesley:

*I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent, for them
Who have not yet my Saviour known;
Fully on these my mission prove,
And only breathe to breathe Thy love.*

*My talents, gifts, and graces, Lord,
Into Thy blessed hands receive;
And let me live to preach Thy Word,
And let me to Thy glory live;
My every sacred moment spend
In publishing the sinners' Friend.*

OMNIPRESENT

I see God's hand in the beautiful band
Of a sunset in the summer sky;
I see God's love in the stars above
Twinkling down from on high.
I see God's grace in a mother's face
As she nurses a child's hurt knee.
I see God's joy in a little boy
Touching a kitten so wee.

There is a peace in a newborn's face
That can come only from God.
I see Him glow in the pure white snow
And in flowerets peeking through the sod.
He's here, He's there, He's everywhere
If we but look around.
In big things and in little things
Our Master may be found.

Nancy O. Nelson
Britton, S. D.



Herald of Holiness

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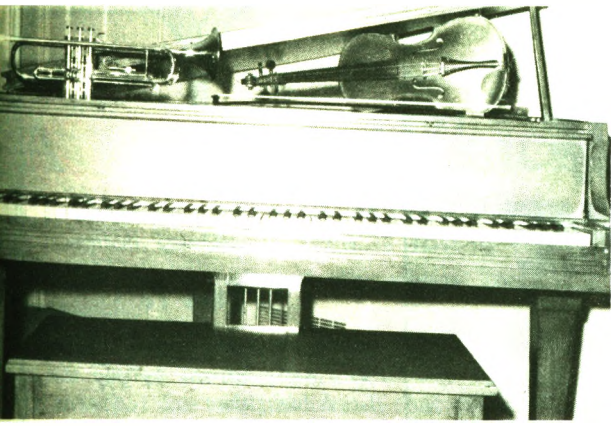
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Do SOMETHING With Yourself

PETER MARSHALL said one time: "We cannot do much for the world until, first of all, we have done something with ourselves. The longer the orchestra plays, the more it needs to be tuned up. The farther an airplane flies, the more it requires ground service to be put in shape again. There is no evading that law in any realm."

Worship is the opportunity for us to come aside from the rough-and-tumble of life, and be put in shape again. It is our taking time out to tune up. It is our doing something with ourselves, that we might be more helpful to others.

All of us know that the toil and tasks of life tend to drain us and leave us empty. So we need to tune our lives, through worship, to the spiritual, so we can meet life with adequate resources.

We are constantly giving out—giving out through our work, in our play, and through a variety of involvements. Life must, then, have the moments where it takes in. It can take in through worship, through meditation, through reading. Life can take in by any means that allows the heart and mind to be tuned and put in shape again.

Where life is all a giving out, and where no time is allowed for taking in, soon that which life is giving out is mediocre. It soon ceases to give its best, for its best is gone. It soon fails to give anything helpful, for it is dry at its source.

Marshall observed that the longer an orchestra plays, the more it needs a tune-up time. Or the more an airplane flies, the more necessary it is that it be serviced. Life is no different. The more life is stretched to meet the demands of daily living, the more necessary it is to have tuning sessions where body, mind, and heart are sharpened to the spiritual.

Man goes at an accelerated pace. The hurry-up world in which he finds himself calls for breakneck drive. If he is not careful, life gets quickly out of tune. And to neglect the tuning

and the servicing in anything—be it man or machine—is to invite wear and eventual breakdown.

Worship can put us right again. For to worship is to bring the haunting sounds within the soul into the sanctuary for silencing—for tuning up. And, when life encounters the things of the spirit it is renewed and prepared to assume, again, its tasks and its toils. Worship clarifies our perspective and helps us relate to meaningful things with creative living.

Not a few times does life come to the long climb, the crisis. Or it brings us to the narrow spot, the dark moments. Or sometimes tragedy besets us. Whatever experiences become the fabric of our lives, we can be assured that at some time the temper of our lives is going to be tested. In such times we will face life with courage and with resources, or we will stumble and live in fear.

How we react to the experiences of life depends on what we have done with ourselves prior to life's happenings. If we have allowed worship to etch a spiritual dimension to our living, then we will be adequate.

Where life has failed to keep proper balance between the secular and the spiritual, its hard moments will be a threat. The turbulence of unwelcomed experiences will strain it to the breaking point.

Worship is the opportunity for us to do something with ourselves. It is the occasion for us to fortify our lives with spiritual resources. Worship is the experience that lifts us out of the secular and places us in the midst of the spiritual. Worship is the moment of renewal, a renewal of our courage and our commitments.

When we have taken care of ourselves and our spiritual needs, then we are ready and able to go to others and relate to them in a meaningful way. □

A **TITHE** OF MY TIME

THE charge was once levelled at a committee: "They kept the minutes but wasted the hours."

In another vein, Alexander Pope remarked, "Take care of the minutes, for the hours will take care of themselves."

We are stewards of our time. Perhaps one of the mistakes of the dishonest steward (Luke 16:2) was his procrastination with regard to time. The owner commanded "give an account of thy stewardship; for thou mayest be no longer steward."

All of us are God's stewards. A steward is an agent or representative of another. He may be called upon at any moment to "give account." God is the Creator and Owner of the universe, and men are merely stewards to carry out His business.

If men are God's stewards they must logically give an account of their time. There are none too great or too small, too famous or too insignificant, to account for the stewardship of time.

Time may not be spent in idleness, self-interest, or self-indulgence in matters of little or no significance if the steward is to be without blame. It is not a matter of owning great wealth, being blessed with unusual talent, or possessing great mental ability. The sole requirement of a steward is that he be found faithful, a qualification anyone can attain.

February each year is stewardship month and the 1970 theme is "The Stewardship of Time." Careful analysis of the way in which the hours of our lives are spent may result in drastic changes in scheduling.

One woman who took the idea of a "tithe of time" seriously, kept record of each hour of her week. (We might all profit from this prac-

tice.) A tithe of her time was then used exclusively for the Lord: church services, devotions, visitation, and Christian service. This discipline released her for other duties for which she had not found time previously. She reported that much of what had formerly been considered service was rather self-centered activity. She contacted new people in the neighborhood, visited sick people from her church, a new mother, a young widow.

Elton Trueblood stated that the believer is not really the "sole arbiter" of his time and energy. Some personal freedoms may have to be forfeited if tasks of eternal worth are to be accomplished. Lack of discipline in scheduling results in lack of time for worthwhile projects.

Trueblood levels with the space-age Christian: "Although we live in an age marked by timesaving devices, we seem to be ever more hectic in running from appointment to appointment. We do not have more time than our ancestors because we tend to add to the number of our engagements until our lives are fragmented. Too many commitments amount virtually to none. The only commitment which is significant is that which has about it a certain singularity or even priority."

Computers have been known to balk and malfunction as a result of too much data being fed into them. Human beings, too, may suffer from an overdose of input. This results in a type of "overkill," as Marya Mannes suggests.

We are constantly bombarded with demanding messages from the outside, through newspaper, television, radio, billboards, and telephone. Our eyes and ears receive these messages constantly as they compete for our attention. Ex-

Pen Points

I Have To

I HAVE to pay my bills, but I can't afford to pay the Lord his tithe.

I have to earn a living for my family, but I don't have time to teach them how to live.

I have to see the late, late show Saturday night, but I can't get up in time to go to Sunday school Sunday morning.

I have to have color TV, but I don't have any money for missions.

I have to keep a clean house for my family, but I don't have the courage to demand clean living of them.

I have to teach my children a perfect code of ethics, but I can't teach them the meaning of love. I don't know that myself.

I have to keep my daily appointments, I shall also have to keep my appointment in the day of judgment.

And the Lord said to those on his left hand, "Depart from me. I never knew you."
—LAURA FORINASH, *Mission, Tex.*

cess of input may result in a loss of humanity, if not individuality. The thoughtful Christian will need to establish defenses, or become another victim of "overkill."

A person does the things he really wants to do but complains about not having time to do the things he pretends he wants to do. The stewardship of time is one of our most sacred trusts, for God gives only a moment of time at once, and He gives that moment but once in all eternity.

In a day when many rationalize their choice of the road of least resistance, we need to be about the performance of timeless deeds in loving service to Him who "pleased not himself." □

A CRISIS Which Demands a Process

IN Christian experience, we know that the essential quality of faith is that it receives.

We also know that sin makes "receiving" impossible.

In his search for God, John Bunyan read John 1:12. Under the inspiration of the Holy Spirit he saw that the two phrases in that verse—"them that believe" and "as many as received him"—were synonymous. He acted on his belief and God received him.

This was, and is, a crisis. To discount its importance is to do a disservice to God and endanger the souls of men. We must be "born again." We must "tarry until" we are sanctified wholly.

The failure to emphasize this crisis could be the reason that E. Stanley Jones said, "The church's greatest difficulty today is not anti-Christianity, but sub-Christianity."

We can accept all the historical facts of Christianity—Christ's birth, life, death, resurrection—and even greatly admire His teachings, and at the same time know nothing of this personal "living way."

It is equally disastrous if we fail to give proper and adequate attention to the process following the crisis. In Galatians and in many other passages we are told that "the just shall live by faith." In Hebrews 10:38, we are told again, "The just shall live by faith"; but in addition, "If any man draw back, my soul shall have no pleasure in him."

If, after the crisis when the light of God's will was so wonderfully clear, we draw back from that light, then we displease God and immediately come under condemnation again. We must continue the process after the crisis in order to live victoriously and usefully.

It might be well for each professing Christian to ask himself this question, "Am I as careful and conscientious today about finding and doing the will of God as I was when God sanctified me?"

After we are born again we must continue to walk in all the light God gives us, including the light on holiness. Also following the crisis of entire sanctification we must continue to walk in the light as He is in the light, having fellowship one with another, and the blood of Jesus Christ his Son will continue to cleanse from all sin (I John 1:7).

The prophet foresaw the continuing blessing which is rightfully ours through Christ; he said, "And an highway shall be there . . . and it shall be called The way of holiness; the unclean shall not pass over it; . . . but the redeemed shall walk there" (Isaiah 35:8-9).

It is through crises that the Christian comes upon this "highway of holiness." Then the importance of the process becomes apparent as he continues to walk in that way with gladness and singleness of heart, praising the Lord. □



• **By Nathan Hege***

FOR ONE DAY

SOME morning I'll get up happy, glad to be alive. I'll stretch and look out on God's good world—good on this morning, for I won't have listened to the radio or have looked at the newspaper headlines.

For once I want to concentrate on the good. I'll greet my neighbor with an uncluttered look because my mind won't be preoccupied with the last holdup, or the

plight of the poverty program. We'll talk about the achievements God has helped man make—the freedom we enjoy, the help our friends give us when we are in need, the leisure our society gives us to think, to do something creative. We'll concentrate on the fun of living. For I'm determined that the blight of crime and ignorance and war will not destroy my joy on this day.

I know I'll be blasted by some-

body for my optimism. They will tell me I'm not facing the facts, tell me I'm burying my head, shutting my eyes to ignore the evil, plugging my ears to shut out the groans. They'll pitch me that line, I know.

But on this day, I won't listen, for I must get my batteries recharged. Today I look at the beautiful, the good deeds that people do, the mothers that are patient with their complaining children.

*In *Youth Messenger*

I'll even be thankful for parents who show enough concern about their teen-agers to say, "No." I'll remember the verse, "Whatsoever things are true . . . lovely . . . gracious . . . [and] think on these things."

You see what I mean. On this day I'll be thankful for the driver who signals before making a left turn. I'll bless the bank* for not making a mistake on my statement. I'll look on the inside pages of the newspaper for a hundred little gestures of kindness that help make the world go around. I'll be glad that I have not only food but a book to read—something that reminds me I'm more than animal,

that this day is part of eternity, a day in the control of a great Designer who shapes events for my good.

Tomorrow I'll weep with my neighbor whose daughter has gone on "pot." I'll protest the evil forces that take away man's freedom and dignity. I'll speak out against a church which has become worldly by withdrawing from the world. Highway accidents will pain my heart. War will again haunt my dreams.

But today I'll use to renew my spirit. For one day I'll see only the good in God's world—and thank Him for it. □



• By Olive W. Mumert
Youngstown, Alberta, Canada

A PERSON isn't very big before he finds out that everyone is in a hurry. It's a hurry-up world.

Before the advent of all our modern inventions there was time for long, quiet times of meditation. Our great-grandparents did their days' work in a more relaxed, a more quiet atmosphere.

Trips to town or to the mine often took a full day with the slow plodding horses. A man could forget his worries and let the team take him through the quiet countryside. There was time and peace for thinking upon the things of the Lord. Time for prayer and meditation.

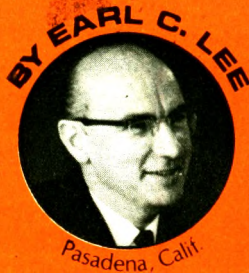
With the loss of quietness there has come a lessening of our devotion to God, a neglect of prayer and Bible study, a widening of the rift between the Christian and his God. Our seasons of closeness, of fellowship, are diminishing, and our periods of coldness and backsliding are multiplying.

A person is in a hurry to finish school; in a hurry to own his own car and keep up with the crowd; in a hurry to begin earning money.

Occasionally in the midst of all this hurry and scurry one meets up with someone whose thoughts are towards God, who includes God in his planning. In spite of the hustle and bustle there are a few whose hearts and lives are given over to God, who are deeply aware of God's right to have a place in their lives.

This hurry-up disease is highly contagious. It is a condition to

(Continued on page 13)



DISCOVERY

Prejudice

GOD HAD a great task for Peter. But due to a deep-seated prejudice in Peter's heart, God had to break down walls before He could build a bridge. It is interesting to note that as Peter obeyed, the prejudice disappeared. Many times a behavioral change helps us with our innate prejudices.

After Peter had walked the 50 miles to the home of Cornelius, it was not long before the Holy Spirit said, "Step aside, Peter; I have work to do." Peter was a doorkeeper for the Spirit of God, and in this way a great bridge was begun to be built.

As prejudices break away, what excitement there is in life in the Spirit! When we quit saying, "Not so, Lord," and begin to say, "Yes, Lord," a new dimension for living stretches ahead of us.

It's not easy in the prejudice-conscious day in which we live to see a man as a person, an individual for whom Christ died and with whom you may fellowship. The "blessed community of believers" is brought together by the Holy Spirit. Aren't you glad He has no prejudices? "And God, which knoweth the hearts, . . . put no difference between us and them, purifying their hearts by faith."

Charlotte Elliott's words are not only for the unsaved, they are for Peters and Corneliuses and Earl Lees and you.

*Just as I am! Thy love unknown
Hath broken ev'ry barrier down;
Now to be Thine, yea,
Thine alone,
O Lamb of God, I come!*

The heart of God is a sharing heart, without prejudice. Aren't you glad? □



PHOTO BY DEAN GALLOWAY

Moments Without Missionaries

• By Don Heard

Dumas, Tex.

IN ONE of our magazines there is a section entitled: "Moments with Our Missionaries."

This section shares their prayer requests and gives birthdates that fall on the date of the daily devotional.

In one issue, the section for one day was headed: "Moments with *Out* Missionaries."

I knew that it was a printing error, but it stirred my imagination.

What would our world be like without missionaries? Even for a moment of time?

What would our world and God's kingdom here be like if Paul, that first great missionary, had not given his "moment" of time to be the messenger God wanted? In the many eons of time, Paul's effort was only a moment, but without that moment we would be most miserable.

Aren't you grateful for Paul?

Skipping through the years of time, we come to another great moment, that of John Wesley. Mr. Wesley came to America as a missionary, and out of his experiences in the new world came the message of scriptural holiness. I praise God that John Wesley did not refuse us his moment. Because of his efforts, and those of others such as our own early Nazarene leaders, we have a church spread around the world that teaches that we do not have to live with a desire to sin.

We have missionaries today both on foreign soil and here at home that keep up the work of those great men. We have church officials and ministers to keep the message of holiness always before us.

It would be tragic if these men and women

had not recognized God's call to give their moment.

In Deuteronomy 3:17 we read: "Are not these evils come upon us because our God is not among us?"

God will not leave us as long as we keep His truths in our heart and call on Him to live in us day by day. When we do not keep them, it is not God forsaking us but the fact that we have turned from Him by denying our service and talents to His use.

We who are not missionaries, or officials, or ministers, do we have our "moment" to give? Could our moment be a life to live as an example? A life for Christ to use?

Whether we work in a factory, on a farm, in a store, at home; whether we are civilian or military, male or female, or whatever our race, we have a moment to give.

We can witness, by mouth and by example.

We can visit the sick and take a smile with us.

We can love the children around us enough to get them into Sunday school where they can be shown God's plan for them. Who knows the "moment" that may come from their lives?

God's message is important! There are those who need it now!

Can we wait for a dramatic happening as a signal from God to do His work?

Can we wait for the right mood?

Can we wait too long?

However unimportant we feel our contribution may be, *we must not deny God our "moment."* □

Editorially Speaking

The Silent Majority

Much is being said and written these days about what has come to be called "the silent majority." Between the noisy extremes, raising shrill voices both from the right and from the left, is a great mass of people who more or less go on about their business without having much to say one way or another.

That the silent majority of people are not necessarily unconcerned is clear to any who take the trouble to find out. But they do not express their concerns in such a way as to make them generally known.

The fact that the majority of citizens in a society are silent can be a very dangerous state of affairs. It tends to double the influence of the extremists who make up by their noise what they lack in both information and reason.

Yet the silent majority remains silent and sooner or later the reins of power fall into the hands of dictators who make sure the silence continues, at least as far as any opposition to their policies is concerned.

But it is not the silent majority in politics that concerns us here. It is the silent majority from the Church who never speak for the Saviour outside the walls of the sanctuary.

How large that majority is cannot be known with certainty. Paul Little of Inter-Varsity estimates it to be 98 percent of the present evangelical world. And England's John Stott has written searchingly on *Our Guilty Silence*.

Whatever the proportion, the number whose entire religion is institutional is much too large. Many seem never to have discovered that there is more to being a Christian than attending meetings, running the machinery of a local congregation, and living a moral life.

EVEN THE HOLINESS CHURCHES seem to have lost half their message. The fullness of the Spirit is defined in terms of cleansing—a condition of heart purity.

The fullness of the Spirit is that, to be sure. But it is more. It is also caring—a commitment to power for witnessing.

What we may not have seen as clearly as we ought to have seen it is the hard fact that we cannot separate what God has joined together

without killing the very thing we set out to emphasize. For those who consistently ignore the Christian's obligation to witness sooner or later lose their sense of the reality of a pure heart.

When we fail to turn outward to the world in witness, we turn in upon ourselves with criticism and exaggerated self-analysis.

Many things that loom large to people whose hands are idle and whose tongues are silent in witnessing to those outside the church, will fade into insignificance when we get at the job God has given us to do.

With whatever exceptions there may be, the great majority of those who stand on the sidelines grumbling about the disciplines of the holy life are those who never lift a hand or raise a voice to help bring a lost soul to the Saviour.

It isn't new programs and more detailed plans that we need, as helpful as these may be in their own place. What we need are better priorities.

What we need is to make central again what is always central when the church is the Church and not a social club or a society for mutual congratulations. What we need is a new vision of our personal responsibility for witnessing and soul winning—both simultaneously through the channels of the church and individually on a person-to-person basis.

This will never come about until we come to grips with the meaning of our Saviour's words in His great "sanctification prayer" recorded in John 17. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth: thy word is truth" (verses 15 and 17).

We need to learn again what it means to be in the world and not of the world and to learn it in very practical, day-to-day terms.

At least one reason why new converts are more successful in winning others than later in the Christian life is because they still have meaningful relationships with unconverted people to whom they can witness in the natural contacts of daily life.

This does not mean to be "preachy" and judgmental. It does not mean to be "ecclesiastical lawyers" skillfully arguing a case. It means to be humble, natural, and therefore convincing witnesses to the redemptive grace of God in Christ Jesus our Lord.

The tide will never turn and the purpose of God will never be accomplished until the silent majority is silent no longer. □

Sunday Is Part of the Price

This editor is one of those who regrets wholeheartedly the announced decision of Sears, Roebuck and Company to keep a number of its retail stores open for business on Sunday.

Even more regrettable in a way is the intention of the present directors of the J. C. Penney Company to follow suit—in spite of the publicly expressed desire to the contrary by its founder, J. C. Penney, a sincere Christian layman.

Neither company seems to be in financial difficulty with its present six-day schedule. The reason appears to be the age-old problem associated with Mammon—however much you have or earn, it never seems quite enough.

But there is great wisdom in the slogan of The Sunday League: “The bargain you buy on Sunday is an expensive bargain, because Sunday is part of the price.”

There are, of course, people who will rejoice in this further attack on the Lord’s Day—people who hold that Saturday is the Christian Sabbath, in spite of the fact that whenever the day of worship for the Church after the Resurrection is mentioned, it is always the first day of the week.

It is a sad commentary on human nature that those who make much of the Sabbath have consistently thrown their influence against the Sabbath of about 97 percent of their neighbors.

Be that as it may, the Sabbath principle is important enough that all of us should respect it not as a legalistic limitation but as a valid requirement of our own humanity.

Marguerite Clark, in her book *Why So Tired? The Whys of Fatigue and the Ways of Energy*, wrote: “Beyond 48 hours a week on a six-day plan, efficiency usually falters. ‘We would have had our Model-A car in production six months sooner if I had forbidden my engineers to work on Sunday,’ Henry Ford, Sr., once remarked. ‘It took us all week to straighten out the mistakes that they made on the day when they should have rested.’”

Even more important than the psychological and physical meaning of the Sabbath principle is the practical religious importance of one day in the week devoted to spiritual ends.

Our emphasis during Stewardship Month in February this year is “The Stewardship of Time.” Just as the stewardship of money is essential to the economic life of the church, the stewardship of time is essential to its spiritual life.

Only as we give ourselves a “time exposure” to God. His Word, and His people, will our personal and corporate spiritual life be in any measure what it should be. The Sabbath is an essential part of this “time exposure.”

The absence of evangelical Christians from the aisles of Sears and Penney stores on Sunday may not be influential in future policy making on the part of the directors of these corporations. But when Sunday is part of the price, we just simply refuse to buy. □

Taking It Easy

The admonition to “take it easy” is one that is commonly heard. If this means not to get hot and bothered about what doesn’t matter much, it is good advice. But if it means to drift into soft and self-indulgent ways, careless and indifferent to major concerns, it is the counsel of doom.

One of the great hymns of the Church is Reginald Heber’s “The Son of God Goes Forth to War.” The last stanza reads:

*The noble army, men and boys.
The matron and the maid,
Around the Saviour’s throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heav’n
Through peril, toil, and pain.
O God, to us may grace be giv’n
To follow in their train.*

It was England’s “gloomy Dean” Inge who suggested that in our day, the last lines are more appropriately rendered:

*O God, to us may grace be giv’n
To follow by the train!*

While spoiling the pun, it would update the last line still more to read, “To follow by the plane!”

This is no jeremiad against modern means of transportation. It is just a reminder that there is no swift and easy way to heaven, no painless cross, no effortless way to get spiritual results.

Someone has said that the Cross is an “I” with a “minus sign” through it. It is the Christian’s identification with Christ in His sacrificial death, and in His continuing mission in the world.

Only “the way of the Cross leads home.” All other roads are dead-end streets.

But it does lead home. In and through the Cross, here and hereafter, is resurrection, a new life, and the joy of knowing and doing the will of God.

Let’s accept with caution the advice to “take it easy.” We will miss the destination if we refuse the toils of the road. □

God Can Do in Two Minutes What the World Cannot Do in Thirty Years



A FEW YEARS ago we went to visit a man out in the suburban area of Nashville, Tenn., where I was then pastoring. After a few visits we got him to come to church. Then he came intermittently for several weeks.

After he had attended our church for some weeks, one Monday morning about 5:30 there came a knock on the parsonage door. I got up, put on a housecoat, walked to the front door, and there met Charles Thompson—a man then in his middle forties.

I said, “Charles! My, it’s good to see you! What brings you here this time of day?”

He said, “I have some problems I want to tell you about.”

“Fine, Charles, come in,” I said. He went over and sat down on the edge of the divan with his hat in his hand, just sitting on the edge. He was a quiet, shy sort of fellow.

He said, “I want to talk to you if you have time.”

I said, “I have all the time you need.”

He said, “You know, I was brought up here on the wrong side of the tracks. As a lad I went up and down the streets of North Nashville selling produce in a little red wagon. I vowed and declared a thousand times as a lad: ‘When I grow up I’m going to have a family of my own and we’re not going to live here in this dirty city. We’re going to live out in the suburbs and I’m going to have an acreage. I’m going to give my family the education I have been denied.’

“Reverend, for 30 years, this is what I’ve lived for. You know, just a couple of months ago, Jenny, the last of my five children, graduated from school and now has a good job.

“I have my home in the country and it’s paid for now. Just last week I finished the white board fence around it that encloses my cattle. My automobile is paid for. Everything I have is paid for. There’s some money in the bank.

“Yet the last few weeks have been the most miserable weeks of my life.

“Last night when my wife got home from church, she found that I was a bit disturbed (his wife was a wonderful Christian). She stayed up with me until midnight and finally said: ‘Charles, don’t you think it’s time to go to bed?’

“I told Thelma, ‘You can go to bed and I’ll come later.’

“When my wife went to bed and to sleep, I walked out on the front porch of my home. The moon was shining. I looked out over my land and cattle. In my heart, I felt, ‘Why shouldn’t I be happy? I have everything I have lived for for more than a quarter of a century. Why shouldn’t I be happy? Why am I so miserable?’

“Then the thought came to me, ‘Why don’t you walk around the perimeter of your place and maybe you’ll realize that you are happy.’

“I began to walk and every step I took, it just seemed that my feet got so heavy and I could hardly pick up one after the other. Finally, I fumbled around and came back to the barn. I spent the rest of the night out there trying to see God, if there was a God. I know that there is something terribly wrong with me. I don’t know what it is. Reverend, can you help me?”

I said, “Charles, yes, I think I can help you. I think you know what is wrong with you. You’re seized with a case of old-fashioned Holy Ghost conviction. Mom and Dad’s prayers have at last caught up with you. A godly little praying wife’s prayers have caught up with you, and now there’s only one hope for you. Turn to the Lord Jesus Christ and He’ll take your broken life and transform it and make it what it ought to be and give you what you’ve wanted in your heart all these years but have sought in the wrong direction.

He said, “When can we do it?”

I said, “Man, any time you’re ready to pay the price.”

He said, “I’m ready!”—and fell down on his knees.

I thought, “This will be a long, drawn-out process.” But the truth is, I think God had already more than half saved him before he even came to the parsonage. We got down and started to pray. Within two minutes he jumped up and was shouting the praises of God. I suppose he weighed 100-130 pounds. I weighed over 200, but he picked me up and threw me up and down two or three times.

He said, “Oh, glory to God. I found what I’ve been looking for for 30 years, but didn’t know where to find it. Paul, call my wife. It’s a long distance call—here’s the money. Tell her I’m heading home. She’ll have a heart attack if I go in in this frame of mind. Call Mom and Dad and tell them they don’t need to pray and fast this Monday. God’s answered their prayers and I know I’m a child of God.”

What this world cannot do in 30 years of striving, God can do in two moments of dedication to His will. □

This Hurry-up World

(Continued from page 8)

which all people are prone, but one in which Christians should not become involved.

The Christian can resist the rush and bustle of the world if he meets its onslaughts in the strength of the Lord. Whether planning a career, working towards financial security, seeking a life partner, or buying a new car or house, he should never rush into it. Every move should be made slowly, prayerfully, thoughtfully, wisely.

The Christian should be careful to choose the peace of God rather than the restless rush of the world; to choose the will of God rather than the ways of the world; to choose fellowship with God rather than companionship with the world.

"Better is an handful with quietness, than both hands full with travail and vexation of spirit" (Ecclesiastes 4:6).

□

NTS GRADS SERVE THE CHURCH



Dean H. Wessels

One Nazarene Theological Seminary graduate is an executive secretary of the denomination. In fact, he holds two such positions: for the Department of Ministerial Benevolence and for the Board of Pensions.

Dr. Dean H. Wessels, who graduated from Bethany Nazarene College in 1946 (*magna cum laude*), where he was the senior class president, finished at NTS in 1951. In 1966 he received the Doctor of Divinity degree from BNC. For NTS, he was the alumni association president 1956-60. His denominational offices have included that of secretary of the General Stewardship Committee (1960-68).

What does NTS, now celebrating its twenty-fifth anniversary, mean to him? He says:

"I was called to preach while serv-

ing as a pilot in the Naval Air Corps. Then I enrolled in NTS. Until this time I had very little ministerial training background.

"During seminary years we were privileged to serve as pastor in a small Nazarene church (Canaan Hill) for the entire time of training. The very fact that we were able to become a channel (taking in during the week and giving out on the weekend) made our entire seminary experience most thrilling.

"Mrs. Wessels and I still look back on those days as being some of the most precious times that we can remember. Those days also set the pace for all my subsequent assignments."

—J. KENNETH GRIDER. □

The church that does not reach out fades out.

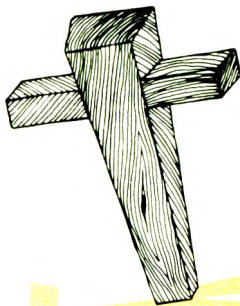
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are to be invaded during the two years, 1970-71. Places where we could start new churches are numerous.

1500 LAY MISSIONARIES ARE NEEDED...

to open churches in domestic districts.

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An opportunity to move within the shadows of the Cross and linger for awhile



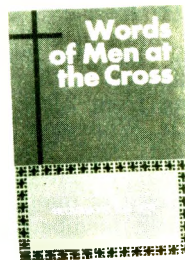
Hail, Master Not This Man I Know Not the Man Hail, King of the Jews
Save Thyself Crucify Him, Crucify Him Is it I?

In a departure turn from the traditional "seven words from the cross," the author directs our thinking to seven lesser known sayings spoken by other participants involved in one of the greatest of all dramas, the crucifixion—

WORDS OF MEN AT THE CROSS

By C. Neil Strait

Pastor, Church of the Nazarene, Akron, Ohio;
Staff writer of "Strait Lines" for QUOTE.



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WINNING DISTRICT SUPERINTENDENTS

Group 1

Group 2

Group 3

Group 4

Group 5



Oliver



Hunton



Pearsall



Harding



Lambert

"HERALD" SUBSCRIPTION CAMPAIGN WINNERS ANNOUNCED

THE 1969 winners in the district subscription campaign contest were announced at the superintendents' luncheon held in connection with the Evangelism Conference last month in Kansas City.

The Illinois District—Dr. L. S. Oliver, superintendent, and Mrs. Esther Grimm, campaign manager—was the winner in Group 1, districts with more than 7,000 members. Illinois rolled up a subscription list equal to 151 percent of quota.

Group 2, districts with 5,000 to 7,000 members, was led by Philadelphia with 141 percent of quota. Rev. James E. Hunton is the superintendent and Rev. Francis D. Ketter, Jr., the campaign manager.

Districts in Group 3, with 3,500 to 5,000 members, were headed by New England with 109 percent. The district superintendent is Rev. Kenneth H. Pearsall, and Rev. Archibald George is the campaign manager.

Nebraska was the winner in Group 4, districts with memberships ranging from 2,000 to 3,500 members. Dr. Whitcomb Harding, superintendent, and Rev. Eldon Russell, campaign manager, registered 124 percent of quota.

Districts with memberships less than 2,000, Group 5, were topped

by Dakota with 132 percent of quota. Rev. J. Wilmer Lambert is the superintendent and Rev. James Humble the campaign manager.

Quotas for the district campaigns are one-half the membership of the district as recorded in the preceding year's district assembly.

In addition to the winners, 12 districts topped 100 percent:

Group 2—Northwest Ohio, 123 percent; Washington, 112 percent; and Iowa 103 percent.

Group 3—Arizona, 103 percent; Northwest Illinois, 101 percent; and Upstate New York, 101 percent.

Group 4—Minnesota 121 percent.

Group 5—Hawaii, 124 percent; Alaska, 110 percent; Canada Pacific, 104 percent; and Nevada-Utah, 102 percent.

The winning superintendents received family Bibles from the Nazarene Publishing House in appreciation for their efforts, and the campaign managers were given \$100 gift certificates.

The Publishing House is also sending leather-bound testaments to the campaign managers on the 12 additional districts that reached or surpassed 100 percent of their goals.

All district standings are reported in the adjoining column.

WINNING CAMPAIGN MANAGERS

Group 1

Group 2

Group 3

Group 4

Group 5



Grimm



Ketter



George



Russell



Humble

HERALD OF HOLINESS

District Subscription Standings Year ending 1969

District	Subs. in Force End of 1969	Percent of Quota Reached	Percent Points Increase in Quota
GROUP 1			
Illinois	5,750	151	-23
Kansas	3,269	90	2
Michigan	3,521	88	-3
Central Ohio	5,662	88	9
Pittsburgh	3,054	86	10
Southwest Indiana	3,071	84	1
Northeastern Indiana	3,414	73	2
Akron	4,043	72	-2
Florida	3,649	72	4
Southwestern Ohio	2,923	67	-14
Alabama	2,500	66	11
Eastern Michigan	2,463	64	6
West Virginia	2,954	60	2
Los Angeles	3,011	58	16
Oregon Pacific	2,290	55	-1
Southern California	3,412	52	17
Tennessee	1,813	47	-5
GROUP II			
Philadelphia	3,548	141	16
Northwestern Ohio	3,335	123	10
Washington	2,851	112	8
Iowa	2,770	103	12
Northern California	2,632	92	-8
Northwest	2,500	84	4
Missouri	2,462	78	3
Northwest Oklahoma	2,310	73	-2
Kansas City	1,938	70	1
Chicago Central	2,160	69	0
Colorado	2,127	65	3
Idaho-Oregon	1,797	65	-2
West Texas	1,933	59	1
Dallas	1,498	59	-3
Indianapolis	1,821	58	0
Georgia	1,684	58	10
Washington Pacific	1,794	57	0
Kentucky	1,529	52	0
GROUP 3			
New England	2,270	109	1
Arizona	2,320	103	14
Northwestern Illinois	2,289	101	7
Upstate New York	1,859	101	3
Northwest Indiana	2,471	100	3
South Carolina	1,840	96	-4
Joplin	2,056	95	4
Virginia	1,467	73	13
Sacramento	1,560	70	-16
San Antonio	1,221	69	2
Houston	1,347	67	-4
Eastern Kentucky	1,559	65	-11
Southwest Oklahoma	1,417	62	13
Central California	1,508	60	-14
East Tennessee	1,277	59	-5
South Arkansas	1,020	51	6
GROUP 4			
Nebraska	1,266	124	-11
Minnesota	1,300	121	0
Louisiana	1,184	88	10
New York	1,010	87	-6
Canada West	1,277	84	27
Northeast Oklahoma	1,439	83	-3
Wisconsin	867	82	-9
North Carolina	1,332	78	18
Southeast Oklahoma	1,146	76	4
Maine	1,042	76	-4
Canada Central	843	71	-16
Mississippi	980	69	5
North Arkansas	1,126	66	9
New Mexico	764	50	5
GROUP 5			
Dakota	1,100	132	9
Hawaii	375	124	56
Alaska	323	110	6
Canada Pacific	427	104	25
Nevada-Utah	419	102	-14
Canada Atlantic	380	78	-1
Rocky Mountain	699	75	9
Gulf Central	55	22	2

52 INSPIRING BARGAINS!



CHILDREN'S COMMENCEMENT

CHILDREN FROM THE OLIVE HILL, KY., CHURCH were graduated in exercises conducted during a Sunday morning service.

During the special program, the class was presented for recognition by Rev. T. E. Phillips, Sunday school superintendent. Diplomas were given by Pastor Roger Atwood.

Caps and gowns were rented for the occasion. A group picture of the children was taken. Printed bulletins introduced the order of service and included a class roll.

The church reports that the graduation concept brought increased attendance along with other results that amply repaid them for every effort and expenditure. □

SUMMER INSTITUTE IN JERUSALEM PLANNED

August 1-24, 1970, is the date proposed for a summer institute of biblical studies in Jerusalem, Israel, under the auspices of the Nazarene theological Seminary and conducted by Seminary Professors Willard Taylor and Harvey Finley.

Dr. Finley is professor of archaeology and Old Testament, and Dr. Taylor is professor of biblical theology and New Testament.

The on-the-scene Bible study is open to anyone who is interested in a program of serious study, and not merely in foreign travel.

Open to both laymen and ministers, the institute is a unique opportunity for continuing education for ministers and Bible teachers.

For those who desire academic credit, up to six semester hours will be available in courses on "The Life and Ministry of Jesus" with special field trips to Galilee and in the Jerusalem area; "Archaeology and the Bible" with visits to excavated sites; and "Biblical Geography" particularly as related to the kingdom period in Israel and the life of Jesus.

Costs are estimated at \$900 for air fare from New York and return, room, board, field trips, and tuition and fees for academic credit. Stop-overs in Europe will be possible on the return trip at additional cost.

Enrollment will be limited to 25 persons on a first come, first served basis. Those seeking academic credit will be given priority until March 1.

Any who are interested may write DR. WILLARD H. TAYLOR, NAZARENE THEOLOGICAL SEMINARY, 1700 E. MEYER BLVD., KANSAS CITY, MO. 64131 □

GUESS WHAT YOU CAN STILL BUY FOR UNDER A NICKEL?



M-M-M, HOW ABOUT FOUR GUMBALLS?



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OH, I KNOW A HALF DOZEN STRAIGHT PINS?



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FEBRUARY

Alaska
Canada Central
Canada West
Central Ohio
Dallas
Florida
Houston
Indianapolis
Kansas
Kansas City
Louisiana
Minnesota
Mississippi
Northeast Oklahoma
Northeastern Indiana
Northern California
Northwest Indiana
Northwestern Illinois
Northwestern Ohio
Rocky Mountain
Sacramento
San Antonio
Southeast Oklahoma
Southwest Oklahoma
Southwestern Ohio
Upstate New York
Washington Pacific
West Texas
West Virginia

MARCH

Alabama
Central California
Chicago Central
Colorado
Dakota
East Tennessee
Eastern Kentucky
Kentucky
New York
North Carolina
South Carolina
Southwest Indiana
Tennessee
Virginia
Wisconsin

APRIL

Eastern Michigan
Iowa
Missouri
Nevada-Utah
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas

MOVING MINISTERS

Norman Falk from Victoria (British Columbia, Canada) Esquimalt, to Westlock, Alberta, Canada.

Larry D. Foster from Nitro, W. Va., to Alderson, W. Va.

George A. Hazlett from Newell (W. Va.) Glendale, to Cuyahoga Falls, Ohio.

Willard E. Hollis from Ottawa (Ill.) Southside, to North Pekin, Ill.

James E. Huggins from Ridgeway, Pa., to Portsmouth (Va.) First.

James W. Humble from Viborg, S.D. to Clarendon, Tex.



'Showers of Blessing' Program Schedule

Dr. William Fisher

February 8—"Discount House Religion"
February 15—"The Hard Road to Ruin"

VITAL STATISTICS

DEATHS

WALTER J. SANSOM, 87, died Nov. 30 in Grove City, Pa. Funeral services were conducted by Rev. Gordon Graves. Survivors include one daughter, Mrs. Mildred Bledsoe; two sons, Edgar B., and Robert J.; nine grandchildren and 11 great-grandchildren.

REV. W. W. WEDDINGTON, 70, died Nov. 7 at his home in Beaver, Ohio. Funeral services were conducted by Revs. H. S. Galloway, Bernard Knox, and Elbert Speckien in Wheelersburg, where interment was also made. Survivors include his wife, Goldie; one daughter, Faye; three sisters and four brothers.

REV. G. EDWARD GALLUP, 77, retired elder on the Michigan District, died Jan. 3 at his home in Texarkana, Ark. Funeral services were held in Texarkana. He is survived by his wife, Elsie.

BIRTHS

—to Rev. David Lee and Martha Prater, Erlanger, Ky., a girl, Lisa Michelle, Dec. 3.

—to Larry and Lynette (Rudeen) Edgerton, Spokane, Wash., a boy, Dale Scott, Nov. 23.

—to Rev. and Mrs. Paul H. Enns, Lancaster, Calif., a boy, Kyle Eugene, Dec. 26.

—to Dr. Victor and Ann Marie (Sanner) Herlackner, Pasadena, Calif., a boy, Richard Dwayne, Jan. 7.

ADOPTED

—by Rev. Dean and Bette (Hardcastle) Heilenga, Anchorage, Alaska, an Alaskan Indian boy, Arthur Jonathan.

—by Jimmy V. and E. Wilda (Hamilton) Morris, Bethany, Okla., a boy, Timothy Von, born Nov. 20, adopted Nov. 28.

MARRIAGES

Mrs. Hazel Read, Salem, Ore., and Rev. Norman Sorensen, Pioche, Nev., at Covina, Calif., Sept. 5, 1969.

Miss Paula Jean Sodowsky, Kansas City, and John Harrel Thompson, Odessa, Tex., in Kansas City, Dec. 27.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

W. B. Walker, 6700 N.W. 34th St., Bethany, Okla. 73008 (Phone: 789-3602), has open April 5-12 and September 20-27.

David J. and Mrs. Myers, Rt. 1, Box 108-A, Logan, Ohio 43138 (preacher, musician, and singers), have open some 1970 fall dates and would like to fill 1971.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131 V. H. Lewis, Chairman, George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

General Superintendents Emeritus: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe Kans. 66061; D. I. Vanderpool, 10536 Davison Ave., Cupertino, Calif. 95014; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .

PRAYERS, FAITH SUSTAINED U.S. PILOT. "Praying a lot and having faith," Lt. Woodrow Bergeron survived 51 hours behind enemy lines in Cam Ranh Bay, Vietnam, in a bamboo thicket after parachuting from his disabled F4 Phantom jet fighter.

Helicopters made 16 efforts to rescue him as the New Orleans pilot lay under driftwood and leaves radioing for help.

After Bergeron moved from his original hiding place enemy soldiers came and riddled the refuge with bullets. They came within 15 feet of finding him. □

CHURCH ATTENDANCE DROPS STEADILY. Edging steadily downward from its peak in 1958, church attendance in the United States has dropped again, according to the Gallup Poll's 1969 audit of church attendance.

The latest survey shows that 42 percent of the nation's adults attended church during a typical week of 1969—down a point from 1968, and a new low.

Eleven years ago a record 49 percent of adults went to church in a typical week. The previous high, also 49 percent, had been recorded in 1955, the year these Gallup audits were instituted on a regular basis.

The drop in attendance among Catholics has been more than twice that of Protestants. □

BIBLE GROUPS PREPARING SCRIPTURE CAMPAIGN IN LATIN AMERICA. The World Home Bible League in Chicago and the New York Bible Society have announced the formation of Scriptures Unlimited, a venture designed to "put the Bible in the front lines of today's revolutionary struggle."

William Ackerman, executive director of the World Home Bible League, said, "The one weapon the communists fear most is the Word of God. Wherever the Bible goes, it carries with it the seeds of social stability, justice, and progress . . . Man-made ideologies merely promise liberty; the Gospel delivers it." □

ASTRONOMER SITES FINDING OF "EYE OF CREATION." The first detailed infrared study of our Milky Way galaxy has yielded information on what a prominent astronomer called the "center of creation."

Matter, it appears to Dr. Frank J. Low, professor of space science at Rice University, Houston, and research professor at the University of Arizona, Tucson, is "continuously being created in the center of these galaxies." □

Dr. Low's hypothesis, if proven accurate, could mean that there is an entirely new source of energy in the heavens that earthlings know nothing about but which may eventually be harnessed by man. The news was released at the American Association for the Advancement of Science annual meeting at Boston.

Dr. Low said the findings may require new laws of physics in order to explain them. If the new laws can be learned, he added, man may be able to create matter in the laboratory, perhaps leading to the day when the earth's dwindling natural resources can be replenished.

The sources of power uncovered by infrared studies are so strong none of our present laws of physics appears adequate to explain them, the scientist said. The infrared sources are generally 50 times more energetic than the total energy output of all the stars in the galaxy, Dr. Low explained. There are millions of stars in each galaxy. □

PRESENTATION PRECEDING PASADENA PAGEANT. Dr. Dean S. Collins of the Los Angeles office of the American Bible Society presented the Rose Queen, Pamela Dee Tedesco, and her royal court of six girls each a copy of the New Testament "Good News for Modern Man" with special services* at the Tournament of Roses headquarters building. □



"HERALD" EVANGELISM

MISS PAULINE LEAVITT AND MRS. ALMA MOORE, "Herald Evangelists" are using the *Herald of Holiness* to reach unchurched homes.

Between them 225 subscriptions were made this year. Last year they were responsible for 137 subscriptions and they found that their method of outreach paid off.

Their pastor, Clifford Chew, Jr., of Calvary Church in Williamsport, Pa., reports—"Last year, because of the *Herald*, one bartender sold his saloon and put his home back together. A stranger in one of the factories gave her heart to God. A Baptist preacher was filled with the Holy Spirit and another drove 45 miles to talk about the second blessing. A Methodist minister came over into our denomination and our own church people have found a way to witness."

The church feels the *Herald* is a good way to share Christ. This year with a membership of 52, a district quota of 75, and a local goal of 200, the church reached 390 subscriptions. □



CHURCH HONORS FOUNDER

First Church, Benton, Ark., honored Mr. W. F. Atteberry on Sunday evening December 21 in a fellowship hour which followed its annual Christmas program.

Mr. Atteberry, who started the Benton church in 1946, has been active in its program. He is presently serving as a trustee.

The church celebration marked Mr. Atteberry's eighty-ninth birthday. □

NAZARENE PRESIDES OVER PASADENA PARADE PLANNING

Mr. A. Lewis Shingler has been elected president of the Pasadena Tournament of Roses for 1971 parade.

He is a member of Los Angeles First Church. He is presently serving as a member of the board of Nazarene Bible College in Colorado Springs.

Mr. Shingler is vice-president of United Church Finance. He has worked in a number of our churches in fund-raising interests. He is a frequent speaker at lay conferences in the church. □

NEWS OF REVIVAL

THE AINSWORTH, NEB., church reports a combination evangelistic ef-

fort in which the United Methodist Church participated cooperatively with them in a two-week meeting.

The city felt the impact as prayers were answered and seekers were saved and sanctified.

Rev. T. E. Holcomb of Houston was evangelist. □

IN A PRE-CHRISTMAS meeting, the Wilmington, N.C., church saw over 50 seekers. Some were reclaimed in their homes and places of business through the personal work of Asa Sparks, evangelist. □

THE COVINGTON, IND., church had revival results with 20 seekers recently. One man felt a call to preach.

Roy and Lilly Norris were the evangelists. □



BAVARIAN MOUNTAINS—RETREAT CENTER

THE twelfth annual European servicemen's retreat was attended by over 200. It was held at the General Walker Hotel, located in the beautiful Bavarian mountains of Berchtesgaden, Germany, November 10-14, 1969.

Dr. Richard S. Taylor, retreat leader, spoke twice a day on the retreat theme "Christian Discipline in an Undisciplined Age." Dr. Taylor is on an extended sabbatical leave from Nazarene Theological Seminary and is presently serving as president of the European Nazarene Bible College.

Over 40 persons sought and found spiritual help and renewal.

Daily Bible study was conducted by Dr. Crichton Mitchell, professor at the European Bible College. The studies were on the First Epistle of Peter.

All the American Nazarene mis-

sionaries and their families serving throughout Europe attended and were a great asset to the success of the retreat.

Sgt. and Mrs. Harry Huff operated a very successful children's program. Over 40 children attended.

The Roy Fullers from Italy and Ray Hances from Denmark directed the music portion of the retreat.

Three Nazarene chaplains assisting throughout the retreat were Chaplain Vernon Swim, Chaplain Kenneth Clements, and Chaplain Leland Buckner.

Chaplain (Maj.) Swim, retreat coordinator, commented—"We grew closer to our God and to one another. A BIG thanks to the United States government and the Church of the Nazarene for providing the opportunities for these retreats." □

Next Sunday's Lesson

The Answer Corner

By John A. Knight

JESUS OFFERS GOD'S FORGIVENESS

(February 8)

Scripture: Nehemiah 1:5-11; Hosea 14; Matthew 18:23-35; Luke 7:36-50 (Printed: Luke 7:36-50)

Golden Text: II Chronicles 7:14

Modern man knows guilt. Guilt arises out of sin. Sin can be destroyed only by a divine act. Thus Jesus' Good News of God's forgiveness needs to be proclaimed everywhere!

1. The Condition of Forgiveness

There is no other cure for man's guilt than God's forgiveness. God's forgiveness "heals" the backslidings of nations and individuals (Hosea 14). But forgiveness must be appropriated, and this appropriation includes confession of sin.

Nehemiah confessed the sin of his father's house, but also his own personal sin. Confession involves "turning" from sin and "keeping" God's commandment (Nehemiah 1:9). There can be no forgiveness where there is no genuine confession. But "if we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (I John 1:9).

2. The Evidence of Forgiveness

The sins of others against us are paltry in comparison with our sin of rebellion against God. Thus refusal to forgive our brother is clear evidence we have not appropriated God's forgiveness. This truth Jesus underscored with His parable of the servant who was forgiven an enormous debt by the king, and who yet refused to forgive a small debt owed him by his fellow subject (Matthew 18:23-35).

We cannot merit God's forgiveness by our forgiveness of others, but we can manifest it in our gracious dealing with our fellowmen. Where God's forgiveness is known, devotion and love to Him are produced. Thus the woman in Simon's house loved deeply, because she had been forgiven much.

God's forgiveness makes love possible, and it makes love real. "We love Him because He first loved us."

□

A serious congregation will give fully twice as much as a merry crowd.

Conducted by W. T. Purkiser, Editor

Thank you for your little book, *Spiritual Gifts: Healing and Tongues*. I've recently become much concerned about the subject of healing in our church. It is an authentic part of God's plan for men to be sure, and as a doctrine it is included in the Articles of Faith, but it seems to me there is a lack of emphasis in this area of service to needy people. My specific question, however, is this: What is your appraisal of Bernard Martin's book, *The Healing Ministry in the Church*?

The Nazarene Publishing House has a new book on divine healing by Vernon Wilcox, *God's Healing Touch* (72 pages, paper, \$1.25). I recommend it highly.

Martin's book is excellent. You will find a great deal of good material in it. There are several other publications you will find helpful:

Walter W. Dwyer, *The Churches' Handbook for Spiritual Healing* (the most comprehensive single volume I have read, with selections from many sources).

Emily Gardiner Neal, *A Reporter Finds God Through Spiritual Healing; God Can Heal You Now; Where There's Smoke: The Mystery of Christian Healing* (three of the most readable books).

Agnes Sanford, *Behold Your God*.

Gertrude McKelvey, *Finding God's Healing Power*.

Genevieve Parkhurst, *Healing and Wholeness Are Yours*.

Alfred W. Price, *Healing: the Gift of God*.

Albert E. Day, *Letters on the Healing Ministry*.

John Pitts, *Faith Healing: Fact or Fiction?*

Michael Wilson, *The Church Is Healing*.

The Church's Ministry of Healing.

If you can "eat the fish and lay the bones aside," I would also suggest Leslie D. Weatherhead, *Psychology, Religion and Healing*.

I would like I Timothy 2:15 explained, "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Some seem to think that if a woman dies in childbirth she is saved and goes to heaven because of it. Others think just because they bear children God will save them. I do not believe this. But what does Paul mean here?

You are quite correct in ruling out any teaching about the saving value of motherhood in a purely biological sense. The verse makes this quite clear by its "if—" clause indicating the necessity of faith, charity, and holiness with sobriety.

The change from "she" to "they" connects the first part of the verse, with which you are concerned, to what precedes: "And Adam was not deceived, but the woman being deceived was in the transgression."

Add to this Norlie's translation of the first part of verse 15, and you have the best clue to an answer: "And yet,

through her child-bearing, salvation has come."

The reference here is to Genesis 3:15, the first announcement of a coming Redeemer, when the serpent is told that the Seed of the woman would trample or crush the serpent's head—at the cost of the bruising of His own heel.

In other words, salvation comes through the birth of one specific Child, who is "the seed of the woman," the virgin-born Son of God. Sin came through the deception of the woman. But salvation comes through her Seed, her childbearing.

I have heard ministers preach that the streets in heaven are made of pure gold. If so, please give the scripture.

It is in Revelation 21:21, where following the judgment of the Great White Throne, John saw a city foursquare coming down out of heaven having 12 gates: "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."

Everything said about the city is superlative. Its glories are such that hu-

man language is hopelessly inadequate to describe them.

Although my imagination can't grasp it all now, I expect to be there someday.

But the best thing of all is said in verse 23: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

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We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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“By All Means...”

OUR VICTORY BUS

MANY minor car repairs and looming major ones alerted my husband and me to the fact that our old car needed replacing.

But there were some more pressing considerations. Our automobile was too small for our family plus the load of navy fellows we were carrying with us to church. And there was a group of children needing transportation to Sunday school for which we had no passenger space at all.

We prayed about the matter and were led to purchase a Volkswagen bus. We now average 10 persons per Sunday in our “victory bus.” Often we’ve been privileged to “bring them in” from the “highways and hedges.” One young man had never been in a church service before. Picking up the children has helped to strengthen our children’s department also.

It is thrilling to help in the work of reaching others with a “victory bus.” We are expecting even greater victories as Christ continues to lead us in our mobile search for those He died to save.

—EVA FINCH
Millington, Tenn.

SAVE SOME”

